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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVI—No. 9 **July, 1948**

IT is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, *of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of* RACE, COLOR OR CREED. —H.P.B.

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

He regards as equal all things in this world full of contrasts, with quality set against fault: this is the hall mark of him who is free even in life.
—*Crest Jewel of Wisdom*

THEOSOPHY

Vol. XXXVI **July, 1948** **No. 9**

"WHY DON'T THEOSOPHISTS . . . ?"

PROBABLY, as long as there have been theosophists, they have been assailed—and have occasionally assailed themselves—with the question of why they are not doing something other than they do. In theosophical history, the desire for impressive activity has been frequently exhibited. When a prominent Englishman in India was permitted in 1880 to engage in a direct correspondence with the Theosophical Adepts, he opened the correspondence by proposing that "of all test phenomena one could wish for the best would be the production in our presence in India of a copy of the London *Times* of that day's date." The Englishman was A. P. Sinnett, who subsequently published *The Occult World* to broadcast the teachings he received from his Adept correspondents. The book leaves many new impressions upon the minds of its readers, but one characteristic mood emerges irresistibly alongside the author's measured advocacy of the Adepts and their science. It is a mood of quizzical uncertainty, a wish for special evidence and personal reassurance, and Mr. Sinnett was only one of those who, in this mood, wondered: If the theosophical Mahatmas have extraordinary powers and knowledge, why do they not conduct themselves in this or that manner—the desired phenomenon ranging all the way from managing world affairs to straightening out the business troubles of a single theosophist.

H. P. Blavatsky's *Lucifer* editorials report later versions of the perennial inquiry. Private individuals whose lives were consecrated to works of practical charity, and whose devotion to the cause

of humanity—as they conceived it—was utterly sincere, could not understand why the theosophists were not opening soup kitchens, and helping to clean up the London slums. Admirers of nineteenth-century science delivered themselves of the opinion that Theosophy should be presented in a manner inoffensive, if not flattering, to the leaders of scientific thought. Members of England's upper classes wished H. P. Blavatsky to make a good impression on the socially élite, who could make Theosophy quite "the thing." And so on.

The answer submitted to this form of interrogation remained substantially the same, from the first letter sent by the theosophical Adepts to Messrs. Sinnett and Hume, through H. P. Blavatsky's articles and especially her *Key to Theosophy,* to the writings of William Q. Judge, whose *Ocean of Theosophy* gives immediate attention to the question. A typical and well-known passage in H. P. Blavatsky's first message to the American theosophists will serve as an example of how the query was met. The passage begins: "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind." This statement, although made by the one best qualified to define Theosophy and the qualities its study could be expected to foster in man, is a declaration rather than an explanation. By what *necessity* are theosophists the friends of the movements enumerated? What reservations are implied in the words "*simply* practical"? Above all, why does H.P.B. preface the passage with the personal assertion, "I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out"? What is "the real nature" of Theosophy, for what will be expected of theosophists depends upon how Theosophy is defined.

Theosophy contains an ethical teaching, and its recorders have claimed such persuasiveness for its philosophy that they refer to it as a "self-compelling basis for ethics." Is it to be presumed, therefore, that those who adopt Theosophy consider themselves to be exemplifiers of its lofty ethics? H. P. Blavatsky left no room for such presumption. The standard of ethics required of a Theosophist is fully embodied only in a perfected man, and its delineation is a part of theosophic philosophy, not a set of "entrance requirements" for the would-be student. Members of the Theosophical

Society were not chosen for their supposed "goodness," but were accepted as *workers* for Theosophy. H.P.B. wrote to Mr. Judge, her co-worker in America, that "Everyone is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, as much as against materialism." This was neither self-righteousness nor orthodoxy—attitudes abhorrent to H. P. Blavatsky—but strictly an argument from philosophy: Theosophy being addressed to the spiritual man, to whatever of the Higher Ego could be reached through the physical and psychic envelopes or veils, its students would naturally arise from among men and women who had renounced materialism in both religion and in science as a standard for personal action, and who were seeking a better alternative.

Students of Theosophy do not expect to become, automatically, great ethical characters, any more than all readers of *The Secret Doctrine* blossom out miraculously as expert Egyptologists or advanced physicists. In Theosophy, ethics is actually more of a science than physics, and even includes physics. One of the initial propositions laid down for the aforesaid Englishman by his trans-Himalayan correspondents was that no fact of either the physical or the metaphysical sciences "is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind." Cosmic energy chiefly engaged their attention, the Adepts continued, not as a pure force or a convenient abstraction, but as that which is generated by the human brain out of "the low, brute energy of Nature." The highest type of human action is the intellection that evolves the most sublimated form of spiritual energy and is therefore "productive of illimitable results."

The "physics" of morality sketched above gives significance to H. P. Blavatsky's words. While being of necessity the friend of "intellectual and simply practical" reformers, the Theosophist is one who has assimilated the laws of *spiritual* action and can wisely employ the "exhaustless generator"—the brain—releasing power for good in constantly greater measure. His work, though chiefly subjective, is a great influence, being nothing less than the reform of human nature *from within.* The complete adept, it is stated, "has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come."

Is it any wonder that the man who knows only two forms of labor—intellectual and physical—both issuing in more or less immediate and tangible results, has difficulty in conceiving the activity of beings who depend for their effects upon neither mode of work?

Between the unseen efforts of the Adepts and the often futile exertions of the usual reformer, is the area of what may be called theosophical promulgation. This work has tangible as well as intangible aspects—meetings are held, books and magazines published, correspondence maintained, and individual contacts availed of. But if at times the meetings seem small, and inquiries are infrequent, does this mean that the work is without vitality? Should other means be tried? Or, it happens that a remarkable and dedicated man is discovered at work in a special field—what about joining forces to help out a desperate situation, actually aiding thousands of people in a definite way? Why don't theosophists . . .?

This is a philosophical problem, and one for which the student must psychologically prepare himself. Newcomers have raised the question, old-timers have met it many times—in themselves. Although knowing by heart the maxim of the *Bhagavad-Gita,* "Spiritual knowledge includes every action without exception," and having encountered in theosophical literature no prohibition against any viewpoint or deed which does not interrupt the clarification of mind and motive, the student may believe that some particular focus for effort has been inordinately neglected by his fellows. He is plagued by the notion that there must be something else it would be more important to do than what is being done.

How does it happen that the inspiration of Theosophy is not proof against this incidence of doubt? Should not work for Theosophy be so engrossing, so rewarding, as to leave no way of entry to unnerving and immobilizing uncertainties? Actually, he who perseveres through such a period of questioning is left, when the mood passes as imperceptibly as it arrived, with the realization that the work of a Theosophist is "much more difficult," to use Mme. Blavatsky's words, than he has yet imagined. He begins to identify some of the intangibles involved. "Thought, will, feeling, memory and imagination" becomes less an enumeration of man's mental anatomy, and reveal themselves as the critical factors in his new

life, loyal servants while he labors, traitors when he falters. The teachers of Theosophy have not minimized the difficulties of what they term "the uphill work." They say, "It is the duty of those who call for laborers and need them in their fields, to point out to those who offer themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task." H.P.B. wrote to Mr. Judge:

> This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.

In terms of the theosophical correlation of forces, what are doubt and despair but energy that has not been transformed into motive power for human benefit? But it takes time and concentration on philosophy for a man accustomed to "intellectual and simply practical" assignments to gain surety in the new field of endeavor opened up by theosophical principles. At first, the formula, "Unity, Study, Work," will seem to refer to three different branches of effort, but as he becomes familiar with the correlations of moral forces, he finds the three factors interchangeable, and suspects that they will one day be seen as an inseparable whole.

The question, "Why don't theosophists. . . ?" will inevitably arise until the student is confirmed in his knowledge of *the real nature* of Theosophy. If searchingly considered each time it confronts him, it will yield a clearer perception of the theosophic goal and a stronger will for the life that leads to that goal. The great theosophical fundamentals find their way more surely into the line of life's meditation, linking the aspirant to others engaged in the same will-action, and to the Adepts, for whom the verities are eternally present as knowledge—and power. "It is the Master's work to preserve the true philosophy," wrote Mr. Judge. Theosophists, whatever else they may or may not do, are determined to aid in that work, practically, intellectually, and by means of developing in themselves the moral intangible called the spiritual will.

TWO YEARS ON THE PATH

TWENTY-FOUR months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's aims, and the only one in the Western Hemisphere. Subsequently in France *Le Lotus* appeared, and later *Lucifer* in London, while the pioneer, *The Theosophist,* continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When *The Path* was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction; letters from numerous subscribers testify that its readers have had some benefit also; none have written a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the

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NOTE.—This editorial by William Q. Judge appeared in *The Path,* March, 1888. —Eds THEOSOPHY.

motto of the Theosophical Society—"There is no religion higher than Truth."

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion; and so last March we wrote,—"The true religion is that one which will find the basic ideas common to all philosophies and religions."

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Müller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patanjali's Yoga System, the Bhagavad-Gita, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhutes, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations.* We of America were

perhaps the very individuals who in those bygone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows.*

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Dis-

putes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of *The Path* is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

"THE FREE UPPER AIR"

Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work. —W.Q.J.

THE PLAIN OF THE KURUS

AFFECTION and Dislike are said by Krishna, in the *Bhagavad-Gita,* to be the two master passions of incarnate existence. Either of these opposing attributes may become, when permitted, the master of man's fate in this or a succeeding life, since their power to bind is equally great. They are the dominant *skandhas* which rule in the lower, acquired nature—thirst and satiety —compelling and repelling forces by which the mortal is continually bound back to birth and as continually, and perfunctorily, expelled from life. In elemental nature these prototypal opposites —the basis of struggle for survival—are in every way complementary, being representative of action and reaction arrayed in the lurid psychic coloring of Desire.

The fortunate soul who succeeds in extricating himself from the influence of these two passions is none else but the Yogi adept which Arjuna becomes. Arjuna is the skillful disciple; he is all the warriors who, dauntless and fearless, walk in the path shown by the Master of Devotion, and are perfected in the art of devotion. Conqueror is he, now that he controls in himself the power to identify self, and is enabled for all time to say of the self of affection and dislike, "Broken thy house is—never shalt thou build again these walls of pain!"

But "poor average mortal"! Ever and again identifying himself with every motion of his plunging horses—the senses, unconscious of both their power and his own—he is ceaselessly self-deceived. Ever and again propelled, against or without his will, to commit the cardinal offenses, he finds the song of life has become a dirge of soul-starvation and death.

Gazing outward through its windows, the mind, like smoke spirals, is ever shifting and altering. Contemplating the matter it has beheld—objects of affection and dislike, of pleasure and remorse —the mind engages in a marathon between the outposts of Desire and Aversion, performing the deluded *Sannyama* of identification with one or the other. Deceived by appearances—momentary semblances of things that are not—man profanes *Ahankara,* that which veils or unveils his Identity. His world of being is then en-

compassed by a self-woven mental maya, a grotesque fabric spun of likes and dislikes. Dwelling thus in the unreal, he is as a wraith hovering over a sea of bewildering phantasms.

Not so with the Arjuna of will and yoga. His spiritual vision has glimpsed the Dweller, which endlessly rebuilds the mansion of pain. His spiritual birth has been achieved by the forever-ceasing to identify himself with "self," with the Kurus of affection and dislike, of lust and fear; and by the never-ceasing to identify himself with *Ishwara,* the Lord, the Spiritual Soul. In him has been reborn a knowledge that the power of action is one, energy is one—the variant residing in choice alone.

Only as the fire of will is kindled are the Kurus to be reduced. Destruction of the Kurus—which constitute in man his tendencies to selfish action—must signify the awful circumstance of what is felt to be the annihilation of "mental" consciousness. But does the ultimate sundering of the house of the *Dweller* destroy the man? Eventually it is certain that the lesser self, the man he now takes himself to be, must face destruction. The maze of maya called "mind" is forever dissipated; by untrammeled direct perception the eternal Thinker and Ego, formerly hidden, now shines as unveiled Knowledge.

The warring elements of man's acquired nature are to be finally dislodged and overcome—the all-potent elements of delusion vanquished, the powerful, unseen, misguided forces he has with pain created. Beyond is the path of Duty, to be performed with no more need of compromise. Arjuna awakened sees his duty to his fellow-men, knows that the comprehensible manifestation of the One Spirit in all bodies makes of each man a brother; knows that duty unselfishly performed is the great disperser of the demons of praise and blame, and the ravages of time; knows that Self is the friend of self.

If we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again. —WILLIAM Q. JUDGE

OF THE SUM OF PERFECTION

by GEBER

[The following extracts are the second installment of selections from *The Works of Geber,* The Most Experienced Arabian Prince and Philosopher, Englished by Richard Russell, 1678. (E. J. Holmyard's edition, E. P. Dutton & Co., New York: 1928.) The two works represented here complement "Of the Investigation or Search of Perfection," from which last month's extracts were taken. In the present instance Geber is evidently dealing more particularly with the moral aspects of the science, having set forth in the "Investigation" the psychological forces to be taken into account by the "artificer." Much light is thrown upon the obscure teachings of the Arabian alchemist by the theosophical doctrines of the seven principles of man, the dual mind, and the paramount influence of motive in moral evolution. Some of the writings of Boehme, published by Mr. Judge under the title, "Jacob Boehme and the Secret Doctrine" (THEOSOPHY VI, 130), will also provide an illuminating corollary to Geber's writings. —Eds. THEOSOPHY.]

OUR whole Science of Chymistry, which, with a divers Compilation, out of the Books of the Ancients, We have abbreviated in our Volumes; We here reduce into one Sum. And what in other Books written by Us is diminished, that We have sufficiently made up, in the Writing of this Our Book, and supplied the Defect of them very briefly. And what was absconded by Us in one Part, that We have made manifest in the same Part, in this our Volume; that the Compleatment of so Excellent and Noble a Part of Philosophy, may be apparent to the Wise.

Therefore, Most dear Son, know, that in this Work the whole Operation of Our Art is sufficiently contained in General Heads, with an *Universal* Discourse, without any Diminution. And he, who shall operate according to this Book, he shall (through God) with Joy find, that he is come to the true end of this Art. But you must also know, that he, who in himself knows not Natural Principles, is very remote from our Art; because he hath not a true Root, whereon to found his intention. * * *

The First Part of this First Book, treating of the Impediments which hinder the Artists from attaining to the true End of this Art. * * *

If any Man have not his Organs *compleat,* he cannot by himself come to the Compleatment of this Work; no more than if he were Blind or wanted his Limbs; because he is not helped by the Members: by meditation of which, as ministring to Nature, this Art is perfected. And if the Body of the Artificer be weak, sickly, and feaverish; or like the Bodies of Leprous persons, whose Members fail; or of Men at the last point of Life; or worn out with decrepit old Age; he cannot attain to the Compleatment of the Art. Therefore the Artist is hindered in his Intention, by these Natural Impotencies of the Body. * * *

* * * He that hath not a Natural Ingenuity, and Soul, searching and subtily scrutinizing Natural Principles, the Fundamentals of Nature, and Artifices which can follow Nature, in the properties of her Action, cannot find the true Radix of this most precious Science. As there are many who have a stiff Neck, void of Ingenuity in every perscrutation [investigation]; and who can scarcely understand Common Speech, and likewise with difficulty learn Works vulgarly Common. Besides these, we also find many who have a Soul easily opinionating every Phantasie; but what they believe they have found true, is all Phantastick, deviating from Reason, full of Error, and remote from Natural Principles: Because their Brain, repleat with many Fumosities, cannot receive the true Intention of Natural Things.

There are also, besides these, others who have a Soul movable, from Opinion to Opinions, and from Will to Wills; as those, who suddenly believe a Thing, and will the same, without any Ground at all of Reason; but a little after that, another Thing: and do likewise believe another, and will another. And these are so changeable, that they can scarcely accomplish the least of that they intend; but rather leave it defective. There are likewise Others, who cannot see any Truth in Natural Things, no more than Beasts; as if they were Witless, Mad-men and Children. There are Others also who contemn the Science, and think it not to be; whom in like manner this Science contemns, and repels them from the End of

this most precious Work. And there are Some, who are Slaves, loving Money, who do affirm this to be an admirable Science, but are afraid to interposit the Necessary Charges. Therefore, although they approve it, and according to Reason seek the same, yet to the Experience of the Work they attain not through Covetousness of Money: Therefore, this Our Science comes not to them. For how can he who is ignorant, or negligent in the search of Science, attain easily to it? * * *

Chapter V. The Conclusion of the First Part, containing the Qualifications of the Artificer. * * *

It is necessary for him to be of a constant Will in his Work, that he may not presume to attempt this now, and that another time: because our Art consists not, nor is perfected in a Multitude of Things. For there is one Stone, one Medicine [a substance which will "heal" the base metals, and convert them into gold or silver], in which the Magistery consists, to which we add not any extraneous Thing, nor remove we aught; except that in Preparation we take away Superfluities.

Also he must be diligent in the Work, persisting to the final Consummation thereof, that he leave not off obruptly; because he can acquire neither Knowledge nor Profit from a diminished Work; but shall rather reap Desperation and Dammage. It is also expedient he should know the Principles and Principal Radixes of this Art, which are essential to the Work; because, he that is ignorant of the Beginnings, cannot find the End. And we shew you all those Principles in a Discourse compleat, and sufficiently clear and manifest to wise Men, according to the exigency of this our Art. It is likewise expedient, the Artist should be temperate and slow to Anger, lest he suddenly (through the force of Rage) spoil and destroy his Works begun.

Likewise also, he must keep his Money, and not presumptuously distribute it vainly, lest he happen not to find the Art, and be left in Misery, and in the Desperation of Poverty; or at last, when (by his Diligent Endeavour) he is come near to the End of his Magistery, his Money being all spent, he be forced to leave the End (miserable Man as he is) uncompleated. * * *

Nor should the Artist endeavour to find the Sophistical end of his Work, but be intent on the True Compleatment only. * * *

Chapter XX. Of the Solar Medicine of the Third Order.

We will here indeed, in a brief, compleat, and known Speech (to stop the envious Clamours of the Impious) declare the whole Compleatment of this Magistery; which thus take:

The Intention of it is, that by way of Sublimation, the Stone and its Additament [thing added] may most perfectly be cleansed; and accordingly by the Way of Ingenuity, the fugitive fixed in them. Afterward, the Fixed made Volatile, and the Volatile again fixed. And in this Order is compleated the most Precious Arcanum, which is above every Secret of the Sciences of this World, and is a Treasure inestimable. Do you dispose your self by Exercise to it, with very great Instance of Labour, and with continuance of immense Meditation. For by these you will find it, but without them not. And indeed, in Preparation of the Stone, the Reiteration of the Goodness of Administration upon this Medicine, may with Industrious Wariness be so far available, as to enable it to change Argentvive [Mercury] into an infinite true Solifick, and Lunifick, and not need any thing more, than its Multiplication.

Now let the High GOD of Nature, blessed and glorious, be praised, who hath revealed to Us the Series of all Medicines, with the Experience of them, which by the goodness of his Instigation, and by our own incessant Labour, We have searched out; and have seen with our Eyes, and handled with our Hands, the Compleatment thereof sought in our Magistery. But if We have concealed this, let not the Son of Learning wonder. For We have not concealed it from him, but have delivered it in such a Speech, as it must necessarily be hid from the evil, and unjust, and the unwise cannot discern it. Therefore, Sons of Doctrine, search ye, and ye will find this most excellent Gift of GOD reserved for you only. Ye Sons of Folly, Wickedness, and evil Manners, fly far away from this Science; because it is inimical and adverse to you, and will precipit you into the miserable State of Poverty. For this Gift of GOD is absolutely, by the Judgment of Divine Providence hid from you, and denyed you for ever. * * *

What Order the Author hath observed in treating of the aforesaid.

But, that the Envious may not calumniate us, We declare, that We have not treated of our Science with a continued series of Discourse, but have dispersed it in diverse Chapters. And this was done; because, if it had been delivered in a continued Series of Speech, the just Man, as well as him that is evil, might have usurped it unworthily. Therefore We have concealed it in places, where We more openly speak; yet not under Ænigma, but in a plain discourse to the Artist: and indeed We have described it in such a way of speaking, as is agreeable to the Will of the Most High, blessed, sublime, and Glorious God, and our own Mind, who writ the same, as it happened to be recollected, or was infused by the Grace of his divine Goodness, who gives it to, and withholds it from, whom he will.

Therefore, let not the Son of Learning despair: for if he seek it, he may find the same, with the Investigation of the Motion of his proper Nature, not of Doctrine. Because, he that seeks by the goodness of his Industry finds the same; but he, who seeks the same following Books only, will very slowly attain to this most precious Art. For We published this Art found by Us only, for our selves only, not for others, although it be most true, and altogether certain. Therefore, We invite to this Art the Prudent only, and (by Ingenuities taught by Us) expose to them the way of Investigation. * * *

OF THE INVENTION OF VERITY, OR, PERFECTION

Chapter II. Of the Seven Properties of the Medicine.

We find by our Investigation several Properties of Things necessary and opportune in our Stone; and they are these: Oleaginy, Tenuity of Matter, Affinity, Radical Humidity, Clearness of Purity, a fixing Earth, and Tincture [a substance which imparts to metals the color of gold or silver].

The first Property of Differencies of the Medicine is Oleaginy, in Projection giving Universal Fusion, and Apertion of the Matter. For, the first thing which is necessary after Projection of the Medicine, is the sudden and convenient Fusion of the Medicine it self, which is perfected and rendred viscous with Mineral Oleaginy.

The second Property is Tenuity of the Matter, or the Spiritual Substance thereof, flowing very thin in its Fusion, like Water penetrating to the profundity of the Body alterable; because immediately after Fusion, the Ingression thereof is necessary.

The third Property is Affinity (or Vicinity) between the Elixir, and the Body to be transmuted, giving adherency in the Obviation and Retention of its like; because immediately after Ingress of the Medicine, Adherency is convenient and necessary.

The fourth Property is Radical Humidity, fiery, congealing, and consolidating the Parts retained, with Adherency of its own like, with the Union of all Co-like Parts inseparably for ever; because, after Adherency, Consolidation of the Parts, with their Radical, viscous, and necessary Humidity, is opportune.

The fifth is a Mundificative [cleansing] Clearness of Purity, giving evident Splendor, in the Combustion existent, not burning. For, after Consolidation of the purified Parts, it is left to the Actual Fire, to have power of burning all extraneous Superfluities, not consolidated. Wherefore Purification follows, and is necessary.

The sixth Property is a Fixing Earth, temperate, thin, subtile, fixed, and incombustible, giving permanency of Fixation in the Solution of the Body adhering with it, standing and persevering against the force of Fire: for immediately after Purification, Fixation is necessary, and opportune.

The seventh Property is Tincture, giving a splendid and perfect Colour, White, or intensly Citrine [yellow], and Lunification, or Solification of Bodies to be transmuted; because after Fixation, a splendid Tincture, and Colour tinging another Body, or a Tincture colouring the Matter convertible into true Silver or Gold (with all its certain and known differencies) is absolutely necessary.

* * * * *

Read and peruse our Summe of Perfection, and you will find the Method of the Regimen there prescribed, by which you may tinge to Infinity, if you possess a sharp and good Wit, and be not moved this way and that with the divers ambiguous Sayings of Philosophers. For they all tend to the one Perfection, by Us sufficiently described to you. You may make Tryal, if you be able; if not, forbear; because you will sustain Loss and reap nothing but Emptiness.

YOUTH-COMPANIONS ASK—

IT is easy to draw a distinction between effort and strain, but how do you actually go about using one without getting the other?

Must it not be true that the method which accomplishes this for each person is something which he alone can find by studying himself? Conditions which seem to produce strain for one person are regarded by another as a normal and satisfactory atmosphere for working. If, however, we succeed in making a *real,* and not just verbal, distinction between the two, we'll probably see quite clearly how to make the application of it.

Although doing too much may cause physical strain, the significant strain is psychological, and it comes from *desiring* to do too much. This throws us out of balance and causes the inner strain we want to overcome. H. P. Blavatsky makes an interesting statement in one of her articles concerning this tendency of the uncontrolled psychic nature (see THEOSOPHY XXXIV, 90).

Strain comes, we may say, from working with a divided mind, while effort represents concentrated, single-minded work. If our attention is constantly shifting from the work we are doing to anxiety as to what we'll get out of it, or resentment at the fact that apparently we aren't going to get much, we are harboring a basic strain-producer—the desire for reward. As long as two different objectives draw us on, we are subject to strain. The personal man has short-range wants, the soul has a long-distance perspective of necessity. When we try to get both these objects in the single "picture" we call our life, one or the other will be blurred or "strained." We need to move the personal, close-at-hand object far enough away from ourselves so that it emerges clearly in the perspective of impersonality.

When anyone wants to discredit an idea, he just has to say that it's a superstition. But don't all superstitions have a basis in fact, no matter how far back you have to go to find it?

Many of them do have a basis in fact, but that's different from saying they have a basis in *truth.* A fact is true at one time and

in one circumstance, and quite possibly false in any other—it is a *temporary* expression of reality. A "superstition" which has its basis in a past fact is simply the irrational preservation of a concrete—hence partial—form of truth: an outmoded way of looking at a thing or idea.

Some things, however, are considered antiquated just because they are "antique." The customs and ideas of ancient peoples would be superstitions if we were to adopt them unthinkingly today, but they were not necessarily superstitions to the ancients. Any time we close our minds to an idea just because it has been handed down to us, we are actually being superstitious ourselves. Suppose we throw out as superstitious the idea that it's bad luck to walk under a ladder, and insist on trying to spite the "superstition" at every chance. A mysterious curse may not descend upon us, but a brick, a man, or the ladder might. . . .

Anything we accept without proof and apply without reason is a dangerous superstition. Plato's *Republic,* if read superficially, can be—and has been—regarded as a totalitarian document. This is not to say that we must accept nothing we cannot actually prove. Many ideas claim our respect because we can see their reasonableness, if not their specific "reason." Superstitions really are made by fear. Those who accept "truths" they do not understand enough to trust, submit to them from fear. *Any* idea is degrading to the extent that it is fear which motivates our belief in it.

Will the Golden Age follow directly on the present Dark Age, or do we have to shade back to it through the Bronze and the Silver Ages?

Mr. Crosbie speaks of this in the *Answers to Questions* (p. 184), comparing the four ages to the cycles of infancy, youth, maturity and death in the life of man. Just as birth follows "directly" after death as far as forms and appearances go, the Golden Age follows the Dark Age. But in terms of the states of *consciousness* of the Ego, there are two intervening states between death and birth—Kama-Loka and Devachan. A similar subjective link must bind the two Ages together: there must be a kind of assimilation to "golden" ideas taking place in the dark age, else how could the bright age ever come about?

The "decline" into matter is a more or less unconscious, therefore *gradual,* cycling downward, but the regaining of the "child-state" we have lost must come about consciously. It is said that with the first reversing of the Kali-Yuga current of selfishness comes the occult beginning of the Golden Age. Since that reversing comes only from an arousal of the *will,* we can perhaps understand why the transformation is accomplished in a comparatively short time.

Is not possessiveness the greatest of all evils?

"It is, *if you think so,*" to paraphrase a remark of Mr. Judge. This is an awkward question to answer, since there really doesn't seem to be any question at all—at least, not in the inquirer's mind. We wonder, by the way, is it not possible to be so "possessed" by a question that our mind is actually not open to an answer? H. P. Blavatsky makes a telling statement about one form of this obsession (which is the beginning of all dogmatism) in her article, "On Engrafting Religious Thought" (XXXII, 10): "Our 'love of man' ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may 'consider (for the time being) to be true'."

This attitude shows itself in every form of exclusiveness, for it is an expression of the "Heresy of Separateness." A theosophical view of the problem shows the fallacy of thinking that it would be eliminated if there were no private ownership. This puts the cart before the horse, and keeps them both from going anywhere. Possessions represent karmic attachments, and that karma cannot be walked away from, though it can be worked through—by learning how to use things to their full capacity and care for them to their full need.

No one is going to be helped away from a possessive attitude simply by hearing its evils expounded. The way out of this condition is not to feel irresponsible toward the things that are owned and used. As a man becomes more responsible for more things, his perspective broadens—and every broadening of outlook narrows down the possible field of his possessiveness.

MIND OF THE AGE

III: The Personal Dilemma

MODERN man floats in the backwash of the two great materialisms—religious and scientific—with which many prevalent psychological currents are associated. Conventional religion supplied the personal ideal of a mechanical austerity, to be reached by a rigid adherence to the list of thou-shalt-not's. Precisely why this ideal has been so attractive to hundreds of thousands of men—despite its unsatisfactory and unintelligent formulations—is a problem psychiatrists have not been able to unravel. Why, also, does "conscience" persistently intrude itself in the lives of those who are intellectually convinced that self-indulgence is appropriate and self-denial a foolish opposition to nature? Man's irrepressible conscience, incidentally, is an important factor in the winning of new converts to authoritarian religions from the ranks of those who experience some form of revulsion against continued sensuality. Yet those who adopt codes of strict moralistic restraint are not always happy or well-balanced, either.

Neither self-indulgence nor irrational self-denial seems to bring the human being to satisfactory terms with life. Only these two types of solution to the moral equation have been offered, and both, apparently, are wrong. Not only inadequate, but wrong—in the sense that the adoption of either eventually produces, in all observable cases, an unbalanced and extreme reaction in the opposite direction. As one modern writer has remarked, "Who is more impious than a backsliding priest?" And who is more fanatically moralistic than the recent profligate?

Reasoning only from common human experience, it should be possible to conclude, on the basis of the evidence already considered, that men have always wished, and still do wish, to come to adequate terms with two different kinds of worlds at the same time; and that when they deny a rightful place to either world, they become mentally unbalanced. One of these worlds is the world of transcendent ideals, the world wherein no one can live unless he has made his personal appetites subservient to a sense of higher purpose and no longer subjects his discrimination to the merely sensory. The other world is the world of the senses itself. Men also desire

to live *naturally* and to escape the necessity, as conceived in religious terms, of regarding all things pleasurable as essentially evil. Expressed by intuitive poets as well as in the happy physical exuberance of extreme youth is the feeling that no real solution to man's "moral" dilemma will be acceptable unless it allows *nature* to be enjoyed and appreciated instead of simply feared.

Every known religion has been based upon some idea of the dual nature of man. Even the popular religion of materialism, for instance, admits an existence to conscience, though conscience is conceived to be the effect of environment and usually an unnecessary evil. The Christian religion admitted the reality of the world of the senses, while condemning it as a realm from which no good could possibly arise. In both instances, present conditions of life are regarded as a state of penance. The Christian moralist hopes to escape forever from the difficulties presented by the sensuous world by his entrance into heaven. The materialist hopes to be able some day to escape the "superstition" of conscience, for he considers conscience to be an irrational barrier to full enjoyment of sensory capacities—a barrier erected by the fears and taboos of moralistic religion. Neither alternative offers hope that conscience and the senses may be brought into harmony. One or the other, it appears, must depart. Yet man cannot escape *either,* whatever device he uses. The body needs the soul, and the soul needs the body.

History tells us of men whose conscience and desires agreed, in whom the seemingly impossible synthesis had been achieved. Yet we are without any philosophy which can explain these unusual beings. The confusion persists. *Why* does "an inevitable dualism bisect nature," as Emerson once wrote? Why are we moved by both the "morally sweet" and the "sensually sweet"? The average man, who may never have read Emerson, is confronted by the same problem. He is told that he must go to war, as an instance, for two entirely different kinds of reasons. He must fight to uplift or protect humanity. Or he must fight to protect himself, his home, his property, his presumably enjoyable "way of life." These two reasons war with one another, and each encourages different psychological reactions in the individual. He must sacrifice for others; he must fight for himself. How can he do both at the same time?

Which is to be the prime mover? Or, again, he is told that the consummation of his personal life is to be in "love." But what kind of love? How is it to be generated, and how maintained? One kind of love is the wish for the welfare of another person, while another kind is the wish to possess another person.

Nowhere is the psychic confusion of the age more clearly revealed by statistics than in the area of involvement between the sexes. It is obvious that the marital relationship, especially for Americans, is under considerable stress and strain. There are many who consider that the true solution is "sex-freedom" and the elimination of all obligatory phases of marriage, thus allowing sex relations to revert to a "natural" state, while no one has a clear idea of just what a "natural" ordering of relationships at this level might be. There are others who believe that compelling a return to "old-fashioned" marital standards will solve the problem. Between these two extremes exists another group—the most numerous—which seems to accept the fact that there will always be semi-successful attempts to regulate personal morality, and that individuals will always be playing a cat-and-mouse game with these restrictions—dodging them when necessary in the same way that a mouse avoids a cat, or a man the dangers of a busy intersection. Few men believe, today, in any real sense, in the vestigial remains of the marriage mores associated with a defunct religion, nor do many expect that there is or can be a solution to man's struggle with the apparently contradictory impulses of his own nature. This, in turn, is a direct result of the thought, persisting over long centuries, that morality for man is a compromise between secret indulgences and outward respectability.

During medieval times the essential psychological power of the Church was founded on the implicit contention that all human beings, because of innate qualities, were preordained to sin a little bit, but should be externally restrained from sinning a great deal. This attitude, nurtured for such a long time by revealed religion, has persisted. The scientific man expects himself to be both "bad" and "good" morally, depending upon circumstances, upon the nature of temptations placed before him, and so on. He does not *expect* to find a way to synthesize his morality with his daily life, and therefore, of course, he is forever unable to do so.

The basic principles of Theosophy offer a uniquely different view. The soul, the theosophical teaching implies, need not participate in *any* sensualism whatsoever, for the soul has the capacity of perceiving its own destiny so clearly that it can make proper and constructive use of all sensory apparatus without forgetting its own more important purposes. Intelligent incarnation of the mind in the sensory world is a necessary part of evolution. This involves rigorous self-discipline, the refinement of impulses, and the finding of balanced modes of their expression. Such a view presents the psychological opposite of sensuality, which, from the standpoint of soul, is purposelessness. When man's higher intelligence attempts to crowd into the areas properly reserved for sensory expression, and there to feed parasitically upon the energies of animal intelligence, the human ego fails to fulfill its natural responsibility by giving a higher impulse to the intelligences thus contacted.

If, instead of entering into the sensory realm when and as the purposes of his higher life require it, man allows himself to *fall* into it, he loses to some degree the sense of purpose which alone enables him to consciously experience on any plane. By drifting into irresponsible sensations, he is forfeiting his higher faculties of concentration and discrimination just as surely as one who seeks to escape all the "things of this world." In either case, one removes himself from the hope of acquiring a balanced mind. The mental energies, if unnaturally restricted to the sensory realm, by either positive or negative pre-occupation, produce unbalanced behavior of one kind or another. Neither the sensualist nor the believer that "all of flesh is sin" can free his mind from attachment to the purely physical, and this attachment is a bondage, since the plane of physical existence can neither contain nor express directly the powers of mind. Conventional notions derived from the religious concept of sin are thus somewhat allied to the superstitions of sensualism, for each assumes that specific actions, rather than motives, will gain the man his goal—"morality" or "escape," as the case may be. Both attitudes make intelligent functioning on the psychic and physical levels all the more difficult.

The tolerance of sympathy may be sincerely offered to those who find themselves tragically involved in the habits of sensuality, for

these habits are a world in themselves, a painful world of forever-confused emotional impulses. There is no calm, no enduring sense of purpose, no real hope of happiness. The sensualist is not really enjoying things he has no right to enjoy, as religion would state the matter—he is not enjoying at all, save fleetingly and in bravado. The mind—the soul—is uncomfortable. Such men need sympathetic consideration, not vilification, for they are typical of an age of psychic unbalance and philosophical ignorance. Intelligent sympathy, and much more, can be contributed by students of Theosophy, for they are provided with a compass for pioneering in the solution of basic psychological problems. Whether or not this age will continue to foster a trend toward degradation of soul is an open question. New and better answers to eternally troublesome personal problems will have to be forthcoming, for the old, unreasoned injunctions have apparently lost all persuasive force—their essential inadequacy revealing itself precisely when a strong moral sense is more than ever needed.

While man must solve his own psychic problems before he can create a better society, it is important for him to recognize that all his personal dilemmas are interlocked. Another related problem is, What kind of an economic life shall we lead? Shall we work to be useful to society, or to acquire the largest possible amount of wealth so that we can buy anything we may desire? A modern psychiatrist has written that the neurotic is the natural child of our culture. He is told both to acquire for himself and to sacrifice for humankind. Alternating from one position to the other, he develops a "split personality," and if he is an extremely sensitive person he may become psychotic. The greater the capacity for responding to either the moral or the sensuous world, the more completely will a man throw himself in one or the other direction. Yet in so doing he will be haunted by the world he left behind.

There is no answer—save that man is on a pilgrimage of soul, a journey through the conditions of the sensory world. This world he needs as the medium through which he can communicate with and learn from other soul-beings like himself. But the point of orientation must be the self-realization of soul. The great men of history were those who, consciously or intuitively, integrated their lives around a conception of soul destiny and purpose, and who were

therefore able to "will one thing." If this orientation is achieved, the man has ground upon which he can stand. The world of the senses is still to be used, but used selectively, according to what it may provide of lasting benefit for souls. And if the fascinating, mysterious world of feeling *is* used in such a manner, the psychic impulses of the sensory man may achieve an evolution of their own, become refined and more delicately beautiful.

This solution is what all men desire, whether they are aware of it or not. This is the dream of youth, the prayer of the poets, the unformulated hope of the social visionary. Yet without a conviction of the real and primary existence of the soul, the faith for its realization cannot be found.

"THE BALANCE OF AFFINITIES"

Though proved unfit for further development, and, therefore, doomed in most cases to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. It is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence, and as the men were, so are the elementaries, their *reliquiae*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards. —H.P.B.

"THEOSOPHIST" EDITORIAL NOTES

VI: States of Matter

FORCE, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or "*electrical attraction may* PROBABLY *be regarded as peculiarly allied to that force which we call chemical affinity,*" and Professor Tyndall calls it only "a mode of motion," Professor A. Bain regards electricity as one of the five chief powers or forces in nature:—"One *mechanical* or molar, the momentum of moving matter," the others "*molecular,* or embodied in the molecules, also SUPPOSED (*?*) in motion—these are, heat, light, chemical force, *electricity*" *(The Correlations of Nervous and Mental Forces).* Now these three definitions would not gain, I am afraid, by being strictly analyzed. * * *

This assertion [that the Universal Ether can be proved to possess some weight] made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:—

> *Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves,* p. 25.)

NOTE.—This is the second installment of "What is Matter and What is Force?" published by H. P. Blavatsky in *The Theosophist,* September, 1882.—Eds. THEOSOPHY.

It becomes rather difficult, after such a public confession, to believe that science can *prove* the universal ether "to possess some weight."

On the other hand, our critic very correctly doubts whether there ever was any instrument devised "to weigh a ray of light"; though he as incorrectly persists in calling light "a force, or energy." Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naïvely confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as "a force." It is, says science, a "*manifestation* of energy," a "mode of motion" produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for heat and *sound,* the transmission of the latter depending in addition to the vibrations of ether on the undulations of an intervening atmosphere. Prof. Crookes thought at one time that he had discovered light to be a *force* but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter.

Light, then, like heat—of which it is the crown—is simply the ghost, the shadow, of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediæval Theosophists and the modern Occultists call the Spiritual Soul—the *vahan* of the seventh, the pure, immaterial spark—"a fire taken from the eternal ocean of light," they also call it in the esoteric language "a pulsation of the Eternal Motion"; and the latter cannot certainly exist *outside* of matter. The men of science have just found out "a *fourth* state of matter," whereas the Occultists have penetrated ages ago beyond the *sixth,* and therefore, do not infer but KNOW of the existence of the *seventh*—the last.

Professor Balfour Stewart, in seeking to show light [as] an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, "light is not a body,

or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act." To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an "energy or act" existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about "body" and "matter" of Aristotle and Plato, the founders of the two great rival schools of the antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about "body" and "matter" of our modern men of science.

The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity"; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray" or—a "heat ray." *There is nothing but radiant energy;* or, as a man of science expresses it in the *Scientific American,* "radiant energy—motion *of some kind,* causes vibrations across space of *something* between us and the sun—*something which without understanding fully* [verily so!] we call 'ether,' and which exists everywhere, *even in the vacuum of a radiometer.*" The sentence, for being confused, is none the less the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names, 'actinism,' 'light,' or 'heat'." And we are also told that the miscalled-chemical or actinic rays, as well as those which the eye sees as blue, or green, or red, and those which the thermometer feels—"are all one thing, the effects of—motion in ether." (*The Sun's Radiant Energy,* by Professor Langley.)

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, &c., must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart)—also "a kind of body," *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call

it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist"* teaches us—*ergo* it cannot be *matter.* Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle, to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampere's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes' "radiant matter" or—as it is now called—THE FOURTH STATE OF MATTER.

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*The correspondent to whom this article is a reply.—Eds. THEOSOPHY.

That the three states of matter—the solid, the liquid and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American:*—

> There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to ærial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there is beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*" This is RADIANT MATTER. And still beyond lies the source of electricity—still MATTER.

Now would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science,

there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary—for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—"a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without." To this the Occultists might answer, "if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies."

And now I will close the too lengthy article with the following reflection. The ancients never *invented* their myths. One acquainted with the science of occult symbology can always detect a scientific *fact* under the mask of grotesque fancy. Thus one who would go to the trouble of studying the fable of *Electra* (one of the seven Atlantides) in the light of occult science, would soon discover the real nature of Electricity—and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . . . As Professor Leconte well remarks: "There are many of the best scientists who ridicule the use of the term vital *force,* or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, &c.," and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate.

Chemistry, which shows to us every atom in nature, whether organic or inorganic, susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, &c.,—hence as containing latent electricity—that

chemistry still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena,—adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet they are in essence and in truth—but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter.

This is why, while science is searching still and may go on searching forever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself.* "Purush" is non-existent without "Prakriti"; nor can Prakriti, or plastic matter, have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organised tissues, are indeed "an unstable arrangement of chemical forces," *plus* a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE:—Spirit or Force at its *negative,* Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Swabhavat or INDESTRUCTIBLE MATTER.

MARCUS AURELIUS ON JUSTICE

[Marcus Aurelius, celebrated as the best of the Roman emperors, is said to be the flower of the stoic philosophy. His thought drew upon the inspiration of Eastern metaphysics, as well as Greek philosophy, and his *Meditations,* written while he suffered the rigors of perpetual war, and the difficulties of ordering a vast empire, are evidence that the study of philosophy was for him a vital necessity. Chamber's *Encyclopedia* pays him tribute in terms which bring his century, the second, close to our own: "The man who loved peace with his whole soul died without beholding it, and yet the everlasting presence of war never tempted him to sink into a mere warrior. He maintained uncorrupted to the end of his noble life his philosophic and philanthropic aspirations." The following excerpts, taken from *Marcus Aurelius,* by Henry Dwight Sedgwick, relate to one of his governors, Cassius, who attempted a rebellion. In the first, Aurelius addresses his soldiers, preparing the campaign against Cassius.—Eds. THEOSOPHY.]

THERE is but one thing that I am afraid of, fellow soldiers, for I shall speak the whole truth to you, and that is lest he [Cassius] kill himself to avoid the shame of coming into our presence, or that someone else, knowing that I am on the way to take the field against him, may do the deed. Then I shall be robbed of the great prize of victorious war, such as no man ever had. What is that prize? To forgive the man who has done me wrong, to remain a friend to him who has violated my friendship and to remain faithful to him after he has broken faith with me. Perhaps you find this hard to understand, but you ought not to disbelieve it. For all good things have not utterly perished from the earth; there is in us still a remnant of our antique virtue. And if anyone does disbelieve it, that makes me wish so much the more for him to behold what he would not believe could be done. I should at least derive some profit from the present evils, if I were able to settle the matter with honour, and show to all the world that it is possible to deal righteously even with civil war.

[*Cassius was assassinated before Marcus Aurelius arrived, and the rebellion failed. The following is what Aurelius wrote to the Roman Senate.*]

With respect to Cassius's rebellion, I beg and beseech you, Conscript Fathers, to put aside thoughts of punishment and have regard for my notions, or rather yours, of duty and of mercy: let not the Senate condemn a single man to death. Let no Senator be punished, no nobleman's blood be spilt, let the banished come home, let the proscribed take back their property. Would that I could call back from the dead those who have already suffered the penalty! The punishments inflicted by an emperor for wrongs done him are never in favour; the more just he is, the crueler he will be thought. So you will please pardon the children of Avidius Cassius, his son-in-law, and wife. But why should I say "pardon"? For they have done nothing. Let them live in safety, and know that they live under Marcus. Let them live on the patrimony allotted to them, let them enjoy their gold, their silver, and their clothes; let them be rich, unmolested, and free to go about at will; let them take about everywhere, in all countries, this example of your and my conception of what is right. Nor is the exemption of children and wives from proscription, Conscript Fathers, a great act of clemency. Indeed, I ask of you to deliver all of the Senatorial and Equestrian orders who were privy to the rebellion from death, proscription, fear, disgrace, or odium, and in short from every evil consequence, and confer this upon my reign, that public opinion shall approve the death of every man who in time of rebellion has lost his life for treason.

[*The Senate, which in time of alarm had proclaimed Cassius a public enemy and confiscated his property, hailed this act of clemency with tumultuous approval.*]

Pious Antoninus, may the gods keep you! Clement Antoninus, may the gods keep you! You have willed what was right, we have done our duty. No violence has power to hurt a good government. We ask that you stay in Rome. In the name of your philosophy, your patience, your learning, your nobility, your goodness—You conquer your enemies and overcome them that hate you, for the gods protect you.

ON THE LOOKOUT

The '48 Magazine

Last year, a group of writers, artists and photographers combined their resources as Associated Magazine Contributors, Inc., and began the publication of *'47,* "the Magazine of the Year." The magazine is of "digest" size and format, and although the articles are all original, the general style is noticeably afflicted with a mild mediocrity. This may be the reflection of the vague and wavering editorial policy of *'48*—a condition which the editors are evidently willing to change, if somebody, or preferably a few thousand somebodies, will forward suggestions. In March, after one year of publication, *'48* credited itself with a circulation of 250,000—and asked readers to indicate their choice for the magazine's policy.

The literary quality of *'48* fluctuates, and appears to be hampered by the "necessity" of appealing to popular tastes and distastes. In the non-fiction field, however, the writers are usually appropriate to their subject, and the content is not without freshness and point. Indeed, *'48* has something of the atmosphere of a "writer's holiday." Its contributors give the impression of speaking more freely in its pages than is elsewhere possible, and this freedom—if courageously availed of to the exclusion of all compromises with pulp writing —can make "the Magazine of the Year" a fully responsible independent voice.

Responsibility and Conscience

As we go to press, *Time,* May 31, reports that *'48* has just opened bankruptcy proceedings, and that its publisher hopes to reorganize under new backing, and to restyle the magazine in content and format. "The monthly's biggest asset," according to *Time,* "was an intangible: the talents of its 366 owner-contributors. But there had been no brilliant, tough editor to put those talents to work effectively. . . . it had bought too much bottom-drawer stuff, because it could not afford the prices other magazines paid for top-drawer pieces."

Three articles in the April issue examine the literary man's responsibility, and incidentally epitomize the problem facing any

honest periodical. "Mr. Pulitzer's Tarnished Prizes" recounts some incidents from a dismal record of congratulating the commonplace and erring only occasionally in the direction of taste. (*A Streetcar Named Desire,* mentioned in Lookout last month, won this year's drama prize.) "Ross of the New Yorker" is the second and concluding installment of a "pro (and con) file" on an editor who requires integrity from his writers and a wholesome fitness in their manner of expression, and "Brain Behind De Gaulle" is about Malraux, whose persistent campaign against party dogmas and discipline has not yet permitted him to solve the conflict between thought and action.

"Can White Bread Harm You?"

Several articles upholding independent action on principle as a way of dealing with the mass problems of our industrial order have appeared in *'48.* One such article, in the April issue, bears the above title, and is a report by Harry M. Davis on the health hazards of white bread. Mr. Davis, science editor of *Newsweek* and formerly a member of the New York *Times* staff, begins:

> This isn't the old story of the white-bread paradox—how the breadmakers mill the vitamin-rich germ out of the wheat kernel and then put back a few synthetic vitamins. This time it's not just the lack of all the goodness of natural grain in our commercial bread that troubles the doctors. It is the fact that something poisonous to an animal's nervous system is produced within wheat proteins by one method used to "improve" flour. There is a strong suspicion that what happens to the animals used in experiments may also happen to human beings.

Canine Epilepsy

As far back as 1939, veterinarians attempting to trace down an odd disease of dogs—"running fits" or "canine hysteria"—finally discovered that they could bring on the fits simply by feeding the animal a dog-food heavy in breadstuffs. This was proved to be more than a simple deficiency disease: no matter what other meat, liver and vitamin concentrates were added to the dogs' diet, "they still had fits if they ate enough bread."

> The mystery of the canine hysteria remained unsolved until 1946; at that time Sir Edward Mellanby at the National Institute for Medical Research, London, decided to test the agenizing pro-

> cess [a simultaneous ageing-bleaching treatment in which the "green" flour is exposed to nitrogen trichloride]. The results were dramatic. If the flour was not treated with nitrogen trichloride gas before baking, dogs could eat any amount of it without becoming hysterical. If their breadstuffs were agenized, they were sure to come down with running fits sooner or later. . . . With a high enough concentration of agene, the seizures began after a single meal.

"NERVE POISON"

America, Mr. Davis points out, has become "the world's breadbasket," a position she owes in part to the low-cost, high-efficiency agenizing process. It is not surprising that government agencies are moving with caution, and hesitate to blacklist agene without positive proof of toxicity. However, when Dr. Paul B. Dunbar, Foods and Drugs Commissioner, consulted the Food and Nutrition Board of the National Research Council, he obtained the following statement: "It is the judgment of this Board that in view of the susceptibility of several mammalian species, there is a definite risk of injury to human beings. . . ." Dr. Anton J. Carlson, professor emeritus of Chicago University and world-known physiologist, was less equivocal in his judgment. Says Mr. Davis:

> Carlson told me . . . that he regards agenized bread as unquestionably a "nerve poison," and that he believes it may account for a great deal of the nervous instability which appears under such varied guises as chronic alcoholism and combat fatigue.

"DEADENING AND OBSTRUCTIVE"

A broad hint is given in this connection by H. P. Blavatsky in discussing the effects of nitrogen ("agene" is a compound of nitrogen and chlorine) on the inner man:

> There is . . . a vast difference between the psychic effect of nitrogenised food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man." (THEOSOPHY XXXIII, 211.)

Correlative material on the "occult" nature of this element may be found in *The Theosophist* II, 101 (an article by N. C. Paul,

other portions of which appeared in " 'Theosophist' Editorial Notes" in the May issue of THEOSOPHY. *Secret Doctrine* references are: I, 254, 626; II, 593.) It is suggestive to consider the parallelism between the activity of nitrogen and that manifested in certain types of epilepsy. Both combine passivity, "inertness in an uncombined state," with violent instability—nitrogen is the key element in most chemical explosives.

"BURIED EPILEPSY"

Well-authenticated corroboration of the "obstructive" effect of agene is not far to seek. Countering the point that there is no evidence of its ill effects on human beings, Mr. Davis launches into a discussion of "latent" and "active" epilepsy (the human disease seems to correspond to "canine hysteria") and describes experiments with brain-wave diagnosis at the Illinois Psychiatric Institute:

> The dogs that got running fits from agenized bread produced typically epileptic brain waves. The results with monkeys were especially interesting. Unlike the dogs, the monkeys did not go into convulsive seizures from white bread. But their wave records did change from the normal to the epileptoid pattern.
>
> There is a human parallel to this condition. Extensive brain-wave samplings of the American population have been made, particularly during the war, when candidates for flight training were tested. They revealed that about half a million Americans are subject to rare or frequent epileptic seizures of varying intensity, but that ten times as many have epileptoid brain waves. Such persons seem to get along without difficulty, but they constitute a large reservoir of submarginal, buried epileptic tendencies. . . . In private conversation . . . the nutritional and neurological experts voice the strong suspicion that over a period of years agenized bread may have a serious cumulative effect in human beings.

BACK TO PUMPERNICKEL

Mr. Davis records a personal decision:

> I am not a health food fiend, and would take a hamburger with onions rather than spinach juice any time. But I've stopped eating white bread. . . . Top nutritional scientists have urged the nation's millers to abandon as soon as possible the technique

> they now use to prepare flour for baking. Until they do, I'll stick to pumpernickel or white bread made of unbleached flour. After learning the facts, you may want to do the same.

Accumulating revelations such as the above (see also Lookout for September, 1947, on pasteurized milk) should give pause to believers in "scientifically improved" foods. Americans, bombarded by advertisements, have come to lack faith in (if they do not actively distrust) foods which have not been "processed" in one way or another. As the "sanforized" label sells cottons, the 20th-century dietary mantram—"vitamin-enriched"—attracts the eye and the money of the consumer.

"THE FINAL PROGRESS"

That man has improved on nature in some respects is unquestionable, and from the point of view of Theosophy this is part of his responsibility. But *trustworthy* modifications can neither be motivated by greed nor perpetrated in ignorance. In the words of Robert Crosbie, "With knowledge and wisdom comes the power to add to, or subtract from, any given form" for the mutual benefit of nature and man. A parenthetical remark in "A Master's Letter" (THEOSOPHY XXI, 492) gives the widest scope to this process:

> The philosophical and transcendental (hence absurd) notion of the mediaeval Theosophists that the final progress of human labour, aided by the incessant discoveries of man, must one day culminate in a process which, in imitation of the Sun's energy—in its capacity as a direct motor—shall result in the evolution of nutritious food out of inorganic matter, is unthinkable for men of science.

The fact that white bread has been supplying the average American with a steady source of "nerve poison" is not by any means the only or the chief cause of the increased nervous instability characteristic of recent years, but the onset of a cycle of psychism is an appropriate time to consider any physical factors that help provide the necessary conditions for psychic unrest.

PERSONAL EXPERIMENT

In this connection, students may wish to refer to an article in *The Theosophist* (I, 251, July, 1880), by a German physician: "A Study of Vegetarianism: being an experiment made by Dr. Eugene

Bilfinger of Halle, Germany, upon himself." Though sharing "with all other physicians the universal prejudice against a fleshless diet," Dr. Bilfinger determined to conduct a vegetarian experiment for one year. He had an important psychological preparation: "a long personal acquaintance with a young vegetarian of cheerful disposition, in whose case I found none of the evil results I had looked for, gradually brought me to a position where I was able to lay aside my prejudices; and, furthermore, a desire was awakened to investigate the effects of this prescribed method of living in a scientific manner. . . ."

"Pan-Cakes and Salad"

Dr. Bilfinger first studied various writings on the subject, and relates:

> They opened my mind to perceive a multitude of causes of disease, concerning which a physician's knowledge is sadly deficient, for they showed me that improper eating and drinking were among the principal causes of disease and death in society. An old French proverb says that "One-half of Paris dies from dining, the other half from supping."

"A person accustomed to meat, who occasionally makes a dinner of pan-cakes and salad, cannot appreciate the value of vegetarianism," writes Dr. Bilfinger, "and is not, therefore, justified in speaking to its prejudice." His own observations convinced him that—

> A flesh diet is somewhat analogous to an atmosphere of pure oxygen, and wears out the body too rapidly. Vegetable food is, on the contrary, unexciting; it has neither a chemical nor a stimulating effect upon the organs, and offers to the vegetarian the not-to-be-despised advantage, that he has not, as the flesh-eater—for example, the Englishman with his enormous quantity of pills, aperient waters, and such like—to battle against habitual constipation.

"Constant Undisturbed Condition"

Dr. Bilfinger, summarizing the effects of vegetarianism, makes a distinction between energy and stimulation, which is especially pertinent in consideration of the staccato tempo of our times:

> With the exception of the first eight days, during which time I missed the customary stimulation of flesh food, I enjoyed my repasts exceedingly. Hunger was a most excellent sauce, and I

> had indeed, as the experiment progressed, a constantly improving sense of taste and smell. I rejoiced in the best sleep, and there was a constant, undisturbed condition of good health. . . . For mountain climbing and pedestrian tours my capacity to endure was greatly increased. . . . For during my year of experiment I was physically more active, and also more moderate in my eating and drinking than formerly. I soon observed that by this unstimulating manner of living the demand for spirituous liquors and similar means of excitement decreased, and likewise that I was completely satisfied on a much smaller quantity of food than before on a mixed diet. . . .
>
> During the latter part of my experimental year, I had a season of excessively hard labor, including much watching at night. In spite of my abstinence from meat and wine, my strength did not desert me; indeed I bore the severe trial cheerfully and with unbroken spirit.

The vegetarian diet is of course much more varied and feasible today than it was in 1876, when Dr. Bilfinger undertook it, but the adulteration of bread and milk—long considered "staple foods" —points up the necessity for observing and correctly interpreting the nervous and psychic, as well as the physical effects of *any* regular article of diet, not alone of meat. This highly individual matter is an opportunity for a natural study in—Alchemy.

THE EARTH GIVES WARNING

Fire, air, water, and earth, in their multifarious aspects, still remain the constants of terrestrial life. Man's treatment of the earth and its non-human life reflects the acceptance of unphilosophical values which are part of the nightmare of our civilized Race—belief in inanimate material self-guided atoms, on the one hand, and an extra-Cosmic God on the other. Scientific and religious evaluation of the assumed infinite possibilities of Nature has not led man to perceive that the hunters who kill game for pleasure, or commercial interests which exploit natural resources for profit, "rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable." These thoughts come to mind on reading *The Earth's Face,* by Dr. E. Pfeiffer (London, 1947), where the author pleads for co-operation with Nature's purposes in the right treatment of soil, care of water supplies and forests, and in the general planning of cities and location of indus-

tries. It is alarming to read that "one Sunday edition of between 80 and 100 pages of one of the leading New York papers requires 60 to 80 acres of forest. These newspapers have already purchased woodland in Canada, now that the forests of the United States no longer suffice." Calamities are bound to follow the insatiable demands of man upon the earth, unless the earth's fertility and processes are regarded in the light of the ageless command:

> Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

Extermination of Wild Life

Another aspect of the same problem is seen in the shambles being made today in British Colonial Africa (among other places) by the immense slaughter of the fauna of the territories. A writer in the London *Times* (Sept. 13, 1947) mentions the bad example set by Southern Rhodesia, which is on the verge of self-government: "In the last year for which official figures are available (1944), 27,000 head of various animals, chiefly ungulates, were recorded as destroyed. How many wounded animals crept away to die we shall never know, but the number is probably very high." In this instance, the slaughter is pursued in the belief that only by the eradication of game animals can the tsetse fly be abolished. But, as no thorough scientific survey of the tsetse problem has ever been made, there is nothing "to justify convincingly the killing of many thousands of beautiful and interesting animals," as a *Times* editorial points out. Even some of the Game Reserves have not been saved from this panic holocaust. This is all a pitiful descent from the stand taken by the British Government in 1933, when it submitted a "Convention on the preservation of fauna and flora in their natural state," to a London Conference attended by representatives of all the Governments having territorial interests in Africa. Surely, this is a question which should be brought before Unesco (United Nations) by some enlightened State member? Peace is indivisible, and all Nature is participant.

Painless Baby

The New York *Herald Tribune* (April 27) reports the case of one-year-old Beverly Smith, who has never felt pain.

> Beverly cries when she is hungry or angry . . . but she doesn't flinch when a pin is jabbed into her arm. . . . The baby's uncanny immunity to pain was noticed by her mother . . . when the child bumped her head on the floor at the age of six months and did not cry. . . .
>
> "Finally [the mother related] when she kept on getting bumps and bruises all over and never cried, and even cut her finger and didn't cry, I took her to a physician. I finally took her to four physicians who were as bewildered as I."

Physicians at the hospital believed that only four or five other children in the world have been born with Beverly's condition. Terming her condition "a state of indifference to injury, of congenital origin," they explained that she would never know when she had been injured, or how serious it was, or where the injury was located. While her immunity might be considered "pleasant," it could easily prove fatal, since she was insulated from the warning of danger—which is pain.

"A Habit, or Something"

This unnatural condition bears such a marked similarity to the induced state of hypnotism that theosophists might suspect the carrying over of that physical tolerance for pain exhibited by hypnotic subjects, whose real senses and nerves—contained in the astral—are controlled by the mind of another. The doctors, however, report that Beverly is not ill, and is "a bright and active child mentally." Baffled by the child's immunity to pain, they liken it to "a habit, or something"—a curious form of expression, unless on the theory of reincarnation we consider that this may be a recurring expression of a physical or psychic discipline pursued in a former birth.

"Puncturing Pain"

However Beverly Smith may have acquired her immunity, Cornell and Beth Israel (New York) medical researchers have discovered other facts about pain. They report that normal people can be cured of many chronic and continuing pains by puncturing certain supersensitive spots in the skin, muscles, or tendons (New York *World-Telegram,* June 9, 1947). This treatment is a revival of a method

used by Chinese physicians thousands of years ago and called by medical historians "acupuncture."

> The group coined the name trigger areas to designate the regions in which these supersensitive spots develop. These trigger areas may be in the region where the pain occurs, or they may be at considerable distance from it. It is fairly common for a person who has suffered a sprained ankle to develop an ankle which remains painful after the sprain has healed. Dr. [Janet] Travell said careful examination of such an ankle reveals isolated spots which cause sharp pain when pressed. These are the trigger points, she said, and when punctured with a needle their sensitivity subsides, causing the general pain to disappear.

Mechanism Mysterious

In cases where the "trigger area" is deep in the tissues, an injection of highly diluted procaine hydrochloride is used to puncture it. Records of 700 cases were exhibited which had been studied and treated during the last six years, but the doctors admit that "the mechanism accounting for these trigger points is not yet well understood." One theory is that they might be "tiny pockets of fluid which acted on the nervous system."

Common experience provides a general corroboration of this practice, although the suggested explanation which accompanies it in its modern form will doubtless undergo revision. A man suffering from a headache, or a child with a sudden bruise, knows that pain can usually be relieved—or at least numbed—by firm and continued pressure on the sore spot. H. P. Blavatsky laid the basis and indicated the explanation for such "phenomena" in "Psychic and Noetic Action":

> The whole human body is . . . a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane.

Cellular Amnesia?

She goes on to speak of those who have the power of "paralyzing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh." An anal-

ogous process, localized and mechanically induced, might be the "needling" we are inheriting from our predecessors. Apparently, the Chinese did not separate philosophy and science, and made extensive application of the ancient theosophical doctrine that every cell and atom is endowed with consciousness, and is capable of receiving, transmitting and retaining sensations.

The occult rationale of this new-old method of puncturing pain might lie in the fact that the pain-impressed memory of a cell may be temporarily paralyzed by the purely physical "shock treatment" of needle or acid. Once the tension produced by past pain is broken, the cell is enabled to resume its normal activity.

MANDRAKE NO "FAKE"

Time (June 2, 1947) reported another "vindication" of ancient science—a "strange turn" in the chemical war against cancer. Scientists experimenting with various substances in an effort to find a cure for this disease had their attention focussed on the mandrake, the "magical" root which has long been the object of witchcraft and superstition.

> Manhattan's Memorial had podophyllin (an extract of mandrake root) on its research list; but through a laboratory accident some of the stuff prematurely got into test-tube cultures of cancerous and normal cells. It stopped the growth of the cancer cells, had no effect on the normal cells. Meanwhile, National Cancer Institute researchers tried podophyllin on mouse cancers, got comparable results.

In sizable quantity, the root is poisonous, Drs. Richard Ormsbee and Ivor Cornman explained, so podophyllin cannot be used until its cancer-killing element is isolated.

"UNKNOWN POTENCIES"

Truly, as H. P. Blavatsky wrote in *Isis* (I, 466), "there is not a plant or mineral which has disclosed the last of its properties to the scientists. . . . they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a 'supernatural manner'." She further speaks of the resinous substance of the mandrake root which is rather difficult to extract, and which "has more than one hidden property in it perfectly unknown to the botanist." Doubtless it is

one of these potencies that is now being investigated by our chemists, and which will add its name to the list of ancient "superstitions" which had a real basis in fact. (A description of other hidden properties of this man-shaped root—"especially effective in *Black Magic*"—may be found in the *Secret Doctrine* II, 26.)

Unlooked-for Champion

T. H. Robsjohn-Gibbings, mentioned in the May Lookout for his bizarre linking of Modern Art and Black Magic, and for his suggestion that H. P. Blavatsky was the source of both in their modern reincarnation, has elsewhere been taken to task for his vilification of "one of the great women of the last century." The occasion was a lecture on March 5 at the Yale University Art Gallery, and the speaker was Katherine S. Dreier, art critic for many years and author of a specialized treatise on Van Gogh. (Miss Dreier was one of the founders, in 1920, of the Société Anonyme Museum of Modern Art, forerunner of the nationally-known Museum of Modern Art.) Speaking on the " 'Intrinsic Significance' in Modern Art," she made particular mention of Mr. R-G's failings in certain aspects of art, history, biography and fact. Miss Dreier said—

> Mr. Gibbings' inaccuracies as well as distortions of quotations have been brought out by Stuart Davis in the radio program, "Author Meets Critic," and by Margaret Miller in her review of the book in the *Magazine of Art*. What shocked me more than his attack on us [modern artists] was his attack on Madame Blavatsky, and how was it possible for a firm of the standing of Alfred A. Knopf to have printed on the flyleaf of the cover, "the sinister influence of Madame Blavatsky." Madame Blavatsky, who died in 1891, formed the Theosophical Society and was one of the great women of the last century.

No Miracle in Magic

Miss Dreier then enumerates the Three Objects of the Society, whose aim, she says, "was towards international understanding and the brotherhood of man." She continues:

> Why should a young Englishman in 1947 speak so contemptuously of one of the great philosophical movements of our time, which anyone who has ever traveled through the East values,

> especially since it has always had such a large following in England? It apparently annoyed him that there could be in existence laws which appear to the uninitiated as miracles, or as he calls it, "black magic." . . . There is no such thing as a miracle to the initiated; it is simply the lack of knowing the higher physical laws under which they operate which gives that impression.

We cannot claim any special understanding of modern art, which, like magic, is not for the understanding of the "uninitiated" —according to Miss Dreier—but that one of its exponents is acquainted with the purposes of the Theosophical Movement, and rises to the defense of Mme. Blavatsky, is a favorable sign. One is bound to feel that where there is an awakened sense of justice, there is also an appreciation of the essential proportions of life, and this quality is, in the nature of things, at the root of all art.

WHAT IS ART?

Miss Dreier evidently has a philosophical dimension in her theory of art. Referring to what she terms "the average American's unconscious Dadaistic approach to life"—the attitude that "I don't know anything about Art but I know what I like"—she observes that:

> One of our difficulties is that we are not sufficiently conscious of why Art exists: That Art is a Force *within man* to develop man. Most people take it more lightly, and look upon Art as something to please them. . . . Its real purpose is to stimulate our energies and increase our vision of Life. . . . I was deeply impressed when I studied the technique of Chinese Art under the late Kunpah King in Peking, to find that the function of Art to the Chinese was to free the spirit of man and to invigorate and enlarge his vision. They did not even look upon portraiture as a form of Art, which form is of the greatest interest to most Americans. Does it show our predominant interest in our fellow man, or does it show a lack of imagination in Art?

Imagination is a word "too often profaned," we think, but it can be suggested that the true creative imagination has less need for artificial stimulation and expression than it has for a genuine philosophical "interest in our fellow man"—an abiding concern in a constructive future for Humanity.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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